

# SUGGESTION

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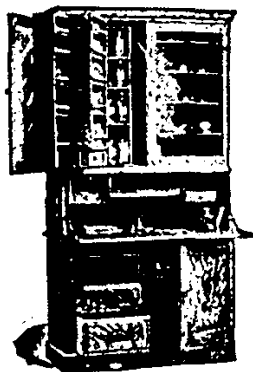
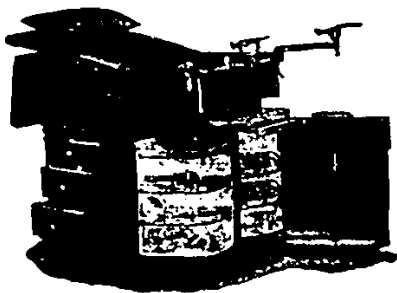
DEVOTED TO THE  
Study and Advancement of Suggestive Therapeutics  
ALSO TO THE  
Scientific Investigation of All Occult Phenomena.

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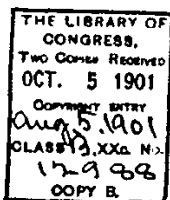
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# SUGGESTION

*"Man's whole education is the result of Suggestion."*

VOL. VII. No. 4.

CHICAGO, OCTOBER 1, 1901.

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## HYPNOTIC SOMNAMBULISM.

### AN ANALYSIS.

BY HERBERT A. PARKYN, M. D., 4020 DREXEL BOUL., CHICAGO, ILL.

(Continued from August Number.)

One morning, after lecturing to the students of the Chicago School of Psychology on the subject of Hypnotic Somnambulism, I was approached by two of the students, both old hypnotists—Dr. Franklin P. Miles and Dr. E. S. Fiske. They said my views on the subject were a revelation to them, and that they were so entirely different to anything they had read or heard and were so contrary to their own experience that they would like to arrange to test some of the somnambules at the clinic to see if my statements could be verified by actual experience. In my lecture I had stated that I did not believe the hypnotic somnambules were ever asleep, that they were wholly conscious of everything that was being done or said around them, and that they would arouse if anything extraordinary were done to them or if an actual element of danger surrounded them.

The gentlemen mentioned received my permission to carry out any reasonable experiment, and said that they would select the time and patient for the test, requesting that I follow their instructions to the

letter whenever they decided the time was opportune.

A few mornings later an excellent somnambulist appeared for treatment at the clinic. He was a very large man, employed at one of the Chicago steel works, and was suffering from an attack of rheumatism in the muscles of the right shoulder. As soon as I began to treat him he gave evidence of being an excellent somnambule. Before I told him to close his eyes I made him declare that the pain had left his shoulder the moment he had sat in the chair. I also got him to say he was asleep with his eyes open; that he could see no one in the room but myself, and that his name was Abraham Lincoln. I then told him to close his eyes and stated that he was profoundly asleep and numb all over. The students then passed needles through his skin; touched the naked eyeball with their fingers. To all these tests the patient seemed oblivious. The physicians present said there was every evidence of profound anesthesia, and that except for his breathing and heart's action the patient

seemed to be lifeless. After these tests I aroused the subject and he declared he had been sound asleep all the time and remembered nothing of what had occurred.

At this juncture Dr. Fiske signalled to me to put the patient asleep, and when I had done this I received a note from Dr. Fiske requesting me to tell the patient he was sound asleep and then to follow him out of the room. I carried out the instruction and followed the doctor out of the room.

When the door had been closed behind us Dr. Fiske requested me to return to the patient and continue the treatment until I should be summoned to leave the room by some one knocking on the door from without, but that before leaving I was to tell the patient he was profoundly asleep and would be unable to feel, see or hear anything while I was away; that nothing but my voice could arouse him and that he would remember nothing that was said or done in my absence.

I returned to the patient and continued the treatment as directed. In a few minutes a knock was heard at the door and I answered it. Some one outside said, "Doctor, Mrs. — is very sick and requests that you come to see her at once." I said, "All right. Tell her I shall be there in a few minutes." I then went back to the patient, gave him the suggestions as directed by Dr. Fiske and left the room.

I waited patiently in an adjoining room for about twenty-five minutes, when the door opened and Dr. Fiske came to me. "Well, Doctor," he said, "our experiments don't corroborate your theory. We have tried all sorts of schemes to arouse that man, but he is still asleep." "What have you done to him?" I asked.

"In the first place," said the Doctor, "when you left the room we all kept silent for a few minutes, then Dr. Miles said, 'The best authorities say the subject always arouses at the end of ten minutes unless the operator returns.' We then kept track of the time, closing our watches with a click when the ten minutes were up and stated positively that it was time for him to arouse. This had no effect upon him, so I said to Dr. Miles, 'What do you think of this man's story about cutting elders in the light of the moon?' Dr. Miles replied, 'I think it is a damn lie.' Dr. Miles and I had been conversing with him before the clinic began, and he told us a story about the effects of the moon upon the cutting of elders. We thought he flushed a little at Dr. Miles' reply, but he did not arouse, and gave no other evidence that he had heard what we said. Next we tried to arouse him by handling him very roughly, but this had no effect either. We then suggested that it would be a good joke on you to give him a hypodermic injection of a medicine which would put him so profoundly asleep that you would be unable to arouse him when you returned. The others apparently fell in with this plan, so we filled a hypodermic syringe with pure water and injected it into his arm. This did not arouse him, although his pulse grew more rapid during the experiment. We then said that you had stated that the blood ceased to flow during hypnosis, and decided to open an artery to make the test for ourselves. Accordingly we prepared for the operation. We scratched his arm with a needle and allowed some warm water to run down his arm, stating that it was blood, and we appeared to be greatly alarmed, but even this did not arouse him. Now, we think if

he had been conscious of what was going on around him that some of these experiments would certainly have aroused him. So far as we can tell he is asleep and is likely to stay asleep until you arouse him."

When Dr. Fiske had finished this narrative I laughed and said: "Doctor, you have tried nothing but common laboratory experiments. That man knew from the first that you were simply testing him, and like the average somnambule has been carrying out his part of the program." "Have you any better tests to suggest?" said the doctor in an injured tone. "Yes," I said. "Doctor, you appear to have a bad cold and your cough of a minute ago has given me an idea. Get a piece of blotting paper; soak it in warm water; go into that room and say, 'Well, I shall see whether he is asleep or not,' then give one of your best coughs and, walking up to him, apparently expectorate in his face, but in place of actually expectorating throw the wet piece of blotting paper in his face." "All right," said Dr. Fiske, and he proceeded to carry out the test. I crept to the door of the clinic room to watch the proceedings, and was awarded by witnessing one of the most intensely funny things that ever occurred.

Dr. Fiske carried out his part to perfection. Having prepared the blotting paper he came close to the patient, coughed, apparently raised a mouthful of sputum, said what I told him to say, and threw the wet paper in the man's face. The result was magical. In a moment the man bolted out of the chair and made a rush at the doctor. The doctor ran around the head of the chair and picking up the piece of paper, which had fallen on the floor, held it out towards the patient, saying in a voice which betokened

great fear. "This is all it was. This is all it was. I didn't really spit in your face. It was just a joke." At this the big steel worker quieted down and looked ashamed. His facial expression was like that of a child caught in the act of doing something he had been forbidden to do.

As soon as I could compose my features I assumed a stern expression and entered the room. "What is this, gentlemen?" I said. "Why I left that patient asleep when I was called from the room. What has been going on?" Then I walked over to the patient and said: "You were asleep when I left the room and I commanded you to sleep until I returned. On returning I find you wide awake. What does this mean? What aroused you?" He replied: "I guess some one must have flicked a wet handkerchief in my face."

There is no doubt this patient knew what actually had occurred, but ashamed of himself for being so easily taken off his guard he gave the above excuse. Note the association between sputum and handkerchief.

I then said to him: "Then you were sound asleep from the time I left the room until you were struck in the face with the handkerchief?" "Yes!" he replied. "Do you remember anything that was said or done in this room between the time I put you asleep and the moment you aroused?" "No," he said, "I was sound asleep." "You remember nothing?" I said. "Nothing," he replied. Then I looked him straight in the eyes and said: "Why do you make such a statement to me? You know you were as wide awake as anyone in this room. I know it, and you know I know it. You can't fool me like that. Now I want you to tell me everything that has occurred, and you must do it at once. Do

you hear me? Tell me at once. At once. You hear? Tell me everything at once." Like all somnambules he felt that he would have to tell, and so he told in detail, from beginning to end, everything that had occurred in the room, just as Dr. Fiske had stated. He also said that he knew they were "Just fooling" to see whether or not they could arouse him. I asked him what he thought of Dr. Miles when he said he didn't believe the story of cutting elders in the light of the moon. "I knew," he replied, "by the way Dr. Miles spoke up high in his throat that he didn't mean what he said." He also told of the hypodermic injection, and said that they had scratched his arm with a needle and allowed water to run over his arm while trying to make him believe it was blood.

After he had told everything that occurred, I said to him: "After standing the other tests so well, why did you arouse when struck by the wet handkerchief?" "I want expecting it," he said, "and it caught me on the fly."

This was the result of one of the best experiments I have ever witnessed, and was the cause of winning over the entire class at once to our new theory of hypnotic somnambulism. It may not be out of place here to remark that this patient never returned to the clinic for treatment. I could give in detail many somewhat similar tests which have been made at the clinic while investigating the phenomena of hypnotic somnambulism, suffice it to say, however, that every experiment has only succeeded in corroborating the views I have expressed in this series of articles and I have received many letters from subscribers to this magazine stating that since reading the series

they had been investigating, and were able to substantiate the claims I made. I hope others will be encouraged to make similar experiments, and that they will report the results of their investigations in this magazine.

Somnambulism is almost valueless, looking at it from a therapeutic point of view. Still nearly every patient who presents himself for treatment expects to have this condition induced before he can be benefited. As a matter of fact, the best therapeutic results in cases of genuine disease are obtained in those who are least suggestible. The sooner the average Suggestionist realizes this fact the sooner will he obtain better results and increase his field of usefulness.

My advice to all who are treating disease with Suggestive Therapeutics is to cease spreading the erroneous idea that somnambulism is necessary in order to obtain the best results.

If you tell a patient that he must be put asleep to be benefited, he will lose confidence in your ability to cure him, should you fail to induce sleep. Every day I am curing patients who have come to me after a number of operators had failed to get them to sleep. I never tell a patient he will go to sleep, nor do I let him think for a moment that I expect it. I use intelligently directed suggestion and obtain the desired results in almost every case I accept for treatment. To be sure, every patient is placed in a certain degree of hypnosis, but the only advantage in determining the degree of hypnosis present is that it enables the operator to decide more easily how to manage the patient and the lines of suggestion to follow out in order to obtain the best and quickest results.

## STAND FIRMLY ON WHAT IS.

BY S. F. MEACHAM, M. D., OAKLAND, CAL.

Do we know what is? Do we know what should be? Do we know any more about what is than we do about what should be?

It is very evident, at the outset, that we do not know what should be. It would take something immensely more than finite capacity to determine the should be of the universe; to grapple with the moral status of all that is and is to be. We clearly know some things that should be and that will be. We can look over the past, compare it with the present, and spell out some of the future; and some few minds are misled thereby into the attempt of standing on the moral ought, *as they imagine it to be*, and from that view-point, attempt to spell out the riddle presented by earthly phenomena. It is necessarily a sad reading, and fraught with dire results to both reader and hearer, and in fact to all who vainly attempt to square their lives with such a rendering.

The accounts will not balance, and Nature insists that her books shall balance, and balance they must at whose ever cost it may fall.

The Religionist is not the only one to make the attempt to read his imaginary *should be* into daily affairs.

Every man is wrong who starts with some fancied ultimate and deduces therefrom the course which events must follow, and fights with, or neglects all phenomena, that will insist on refusing to be prescribed by the rule, or to be classed with any fancied parentage whatever.

Phenomena that will persist in being

themselves, despite all labels and all attempts to work them into any special moulds, have always been the Nemesis of little minds, but the angels of the better informed and broader ones.

Do we, on the other hand, know what is?

Here we will be forced to ask what we really mean by what is. If we mean some primary essence that is back of all that we attempt to examine, then we must answer here also that we do not know. We would just as well give up, once for all, any attempt at comprehending any ultimate whatever, and we are never safe so long as we start from some foundation that we cannot comprehend.

Our capacities are but proximate—they grasp the surface—the apparent, but fall flat at all attempts to get back of these phenomena to the first or even underlying cause of them.

But if we will stick to phenomena, we then know much *that is*. After all, it is with the phenomena that we are practically interested. The absolute, whatever it may be, is of far less interest to me, really, than the expression of the absolute in phenomena.

I am interested far more in life *as I experience it* than I am in its essence, than I am in what it is in itself. I am far more interested in how to prolong life and guide it into pleasant paths, than I am in it as some absolute something. This latter, unrelated and unsympathetic, as it must be to be absolute, is, practically, infinitely less to me than that warm, pulsing, laughing, grow-

ing, suffering, dying something I *experience* and call Life.

Besides, we really quarrel but little about phenomena, that is, little as compared with what we quarrel when we attempt to describe an undescribable first, to anything, and build on that as a conception.

Let me tell you what I mean. We have three sets of thinkers. One starts with matter and force, as the underlying something from which springs all that is.

Another starts with God and from Him spells out what He must do to be what they say He is, and so tell us what the world really is.

Still another set commence with the experiences of life, and insist on keeping both feet firmly fixed on these experiences called phenomena. The latter class may or may not pass from these experiences to a fancied cause. They may dream and speculate far and wide, as to the nature and source of things, but they always hold such speculating loosely, standing ever ready to adopt some other hypothesis if it is found to square better with the aforesaid experiences, upon which they all the time stand unwaveringly.

Now, when we come to name these experiences, some from our notion of their cause, some from what we think their nature is, and no two agreeing exactly as to these things, then our labels differ very widely, and we commence to contend about the names, thinking, many times, that we are really quarreling about the experiences themselves.

For instance, the phenomena we have in mind when we speak the word matter, is not denied by any school of thought whatever.

The Christian Scientists *do not deny the experiences*, but they give them au-

other name. They call them errors of thought. They do not deny *extrinsic phenomena*, but they call them mental, or errors of our reasoning mind born of sensations that are imperfectly understood.

Someone else calls these same phenomena Spiritual, another Substantial, another Maya, etc., etc., but when closely examined the experiences named are seen to be admitted by all, and we, in reality, behave much more nearly alike toward these experiences than would appear possible from the amount of noise we make, quarrelling over the tags we each see fit to tack unto these phenomena.

The Christian Scientist, for instance, partakes regularly twice or three times a day of this something we all mean when we say matter. They wrap it around them, burn it to keep them warm, and obey all its plainest behests, just as do others who insist on calling it something else.

Disease, also, we all admit as experience, but each (on account of differing theories as to cause and nature) calls it something else. Yet when the *experiences are decided* we all act much alike, and all alike desire to be rid of these experiences, no matter whether we call them diseases, errors of mortal mind, sensuous illusions, or whatever else we may see fit. So we could go over all the ordinary experiences of life and find that we really come far nearer agreeing on all essentials than is ordinarily supposed, for, we are so constantly *quarreling about names* that we have almost ceased to keep the distinction between name, and experience named, in mind. If we will not lose sight of the vast difference, that at all times exists between the phenomena and what we call it, we will see that there really exists a



very wide field that we can all alike admit as existing, when stripped of tag and theory.

It is this, that I mean as, *what is*. This wide, deep sea of daily occurrences, on all planes, in which we all live, and which constitutes alike to us all our real world of joy and sorrow, life, reason, birth and death; all, in fact, that we know, or are practically able to know.

Once more, then, do we know more about what is than we do about what we think should be, as deduced from some imaginary first cause, whose nature we must build up almost arbitrarily, and which cannot from its very nature, as Absolute, be known?

The answer is plainly, yes, infinitely more.

Well, says some one, what has all this to do with us as physicians?

It has everything to do with us all, no matter whether we are physicians or patients, or whatever other vocation in life we may fill. In fact, the lives we severally live—the thoughts we think—are our answers to the above questions, and it is clearly better to give the answer with a fixed, conscious purpose and conscious determination, than to do so automatically and ignorantly.

As physicians, we are interested in health and disease, interested in how to get rid of the one and hold fast to the other.

But, what are health and disease? As essences we do not know. As ultimates we do not know. But, as daily experiences which we have all had in greater or less degree, we all know. We all know something also of the laws, which, being obeyed, lead to the one, and disobeyed, to the other. We can all learn more and more of these experiences and their laws

by keeping our minds *on* the phenomena and *off* of the *many, many* theories as to name and nature of either of these opposite sets of experiences. Label these what you please, call them what you will, guess as widely as you deem prudent as to cause and nature of them, so long as you keep the plain experiences in mind that you are tagging and talking about.

The following of this simple rule would save much nonsense, much idioecy in diction and theories, many inconsistencies, and also, annually, thousands of lives.

Imagine one denying disease by name and theory, but absolutely unable to walk, or work, and groaning with agony, and spending time and money going to *healers* to get rid of—what?

Errors of mortal mind.

Does it make the experiences any different, or do they really act any differently after the new name?

No—they simply go to a different source for relief, but, the simple fact that they seek relief somewhere, even if that somewhere be within, is proof positive of the existence of the phenomena themselves, and the similarity of performance forces us to see a similarity of experiences.

So I repeat—let us stand squarely and solidly on what *is*, and from this as a foundation reach as high and wide as we may after our ideals—after what we think should be.

Remember the impossibility of compassing the Absolute. It really would not matter about our calling the first cause of all our experiences matter and forces, if we would hold to the fact that those labels must be elastic, so as to fit our varying experiences.

When, however, the word matter is made to mean a dead something that does

not act, but is acted upon by force, as its necessary partner, which is blind, dead, and purposeless; or, no matter what other *definite, hard and fast concepts* might be included in those words, then we are going awry. *We are absolutely unable to affix any well defined meanings to those words or to any other words calculated to encompass the absolute, the start, the unifying Principle.*

No matter, again, if we call this something, Spirit, God, Substance, or whatever we please, if we keep the ideas elastic, not attempt to read human, finite experiences into them and then attempt to force our world to fit them.

This same reasoning will apply to health and disease.

Study the experiences themselves and their way of acting—that is, the laws that govern them. Do not attempt to deduce what health *should be* and what disease *cannot be* from the nature of some principle that you know as a name only.

*The experiences will always insist on not fitting into this kind of concept.*

No, that is not the place to start. Start with the—is, the phenomena as we consciously know them, and then we will grow, and grow more closely together. There will, from the very nature of the case, be individual differences, but the similarity will be so great that we will be able to work along similar lines and be of great assistance to each other, and not, as now, fighting and contending over what?—names, names mostly at least.

If in this spirit Allopaths, Homeopaths, Osteopaths, Suggestionists, etc., etc., would get together and compare their real bedside experiences, divested of *should be, must be, theory, ideal, illusion*, and misleading names, what a fund of common experiences they would find,

and how easily they could see that they are complementary to each other and not to think of excluding each other.

How easily they could see that each and all are but aids to the incarnate life, which in one and all does the work of repair. We whip it up to a more rapid speed, hold it somewhat in check, and guide it, but in no case can any substitute be found for the real worker, life. This alone can build or repair cells of any kind.

When will we stop standing at opposite extremes of assumption and throwing hard names at each other, names that none of us are really able to supply with well understood ideas, and come together on our mutual experiences, and from them spell out, as far as we may, the riddle of the universe, leaving ultimates for dreams, for ideals toward which we may endeavor to walk, *but always with the feet on what is.*

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#### A Diagnosis.

"What makes you think the doctor didn't know what was the matter with you?"

"He didn't tell me to come back in a few days. I think he was afraid it was a severe case of some kind, and wanted to get rid of me."—*Chicago Times-Herald.*

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#### Up to Date.

We have boiled the hydrant water;  
We have sterilized the milk;  
We have strained the prowling microbe  
Through the finest kind of silk;  
We have bought and we have borrowed  
Every patent health device,  
And at last the doctors tell us  
That we've got to boil the ice.

# SUGGESTOGRAPHIA.

BY GEORGE BIESER, M. D., 186 W. 102D ST., NEW YORK CITY.

## ARTICLE X.

In the previous article it was stated that intelligence, in the sense in which the term is employed in this series of articles, was a personification of certain independent aspects of experience, abstracted from general experience and set up in a group by themselves, as if they really existed as such and by themselves. To the employment of the term intelligence in this sense there can be no legitimate objection, because by the notion of personality nothing is meant which is essentially different from anything to be actually found in biological phenomena.

Biological research shows that protoplasm presents to us various degrees of chemical and physical activity and quiescence. Recently conducted experiments, especially with carefully protected seeds, with desiccated infusaria, and with bacteria and their spores subjected to intense cold of  $-180^{\circ}\text{C.}$  to  $-200^{\circ}\text{C.}$  by Pictet, and of  $-250^{\circ}\text{C.}$  by Dewar, have forced scientists to change considerably their theory of life, and necessarily their idea of the possible nature and of the possible states or conditions of existence, of intelligence. Scientists claim to have proved that at such low temperatures as those just cited, all chemical changes or processes are arrested; and, therefore, all chemical changes characteristic of life—metabolism, which is the result of chemical and physical processes and which makes life appear to be essentially, and to some investigators, purely *chemism*, must also cease. While all chemical

processes in protoplasm and biological activity in organisms, cease when protoplasm is subjected to such low temperatures, it is found necessary and favorable conditions of life, the usual biological activity of protoplasm or of organisms (especially the lower organisms) can be revived. The above facts, instead of necessitating a change of Spencer's simple and excellent definition of life, viz., "a continuous adjustment of internal and external conditions," tend only to add to, or to strengthen, the value of it.

Intelligence, according to our hypothesis, is assumed to be universal or omnipresent and to be indestructible or eternal—that is the universal or cosmic intelligence. The intelligence, existing in organisms or in protoplasm, is assumed to be split off portions, as it were, of cosmic intelligence, which are capable of manifesting themselves as various forms of physical processes or mentation when associated with favorable physical structure—such as are present in the various organisms. It is these split off portions of cosmic intelligence which lose their identity as such or which cease to exist as psychic forms, when organisms die or become non-existent.

To illustrate this idea better, let us quote the following in analogy. We will assume, for our purpose, that the ocean is the ultimate reservoir toward which every drop of terrestrial and atmospheric water tends to move and finally diffuse

itself with. Because of meteorological and other physical conditions, portions or bodies of water are split off (if we may so express ourself) from the ocean, to become active or passive agents in the production of the various changes continually going on upon this world, both in the living and in the dead. Every drop of water moves by virtue of the laws of gravitation, of evaporation and condensation, and of other processes—natural or the result of the artifice of man, to a lower and lower level, until finally it reaches the ocean again, where its identity as a drop of water, or as a split off portion of the ocean, is lost, and, at some later period, it passes through the same process, or similar process, as before, but as a portion of other drops or bodies of water, to be again, sooner or later, returned to the ocean. Man, in order to find out the attributes or properties of water, need not go to the ocean to observe them or to experiment with its substance, but he can take water from the split off portions which possess the same attributes as that which constitutes the ocean. Every drop of water, excluding the attributes due to foreign substances incidentally dissolved in it, possesses exactly the same properties as the mass constituting the ocean—the difference being in degree but not in kind. This conception of the changes in the identity of bodies of water, aids us in forming a sensible conception of the identity, and loss of identity, which is continually witnessed in organisms about us, and which identity is assumed to be due to the presence of intelligence in living organisms. Identity of organisms is soon lost after death, if the processes of decay and decomposition are not interfered with.

The above hypothesis of intelligence

was foreshadowed, long ago, by the doctrines proclaimed by adherents to Boodhism. Verily! it seems true that in thought, "there is nothing new under the sun." Many so-called modern or neoteric theories and doctrines are original only in the sense that they are new ways of expressing old ones. Boodhists believe and claim that at distant periods, or eras, or epochs, a Boodh or deity appears, to restore the world from ignorance and decay, and then to sink into a state of entire non-existence, or rather, perhaps, of bare existence without attributes, action or consciousness. This state of non-existence, regarded by Boodhists as the ultimate supreme good for men and as the highest reward of virtue among men, is called *Nicban*, or *Nirvana*. In this article we do not desire to discuss "existence after death," or eschatology—doctrine of the last or final things, as death, final judgment, and the issue of both; for such discussion can only be based upon creed or upon ideal—not upon facts which can be experienced in our present animal existence, and belongs more properly to the study and discussion of religion and metaphysics—not to that of science. The belief and claim of the Boodhist are here introduced merely to show how closely his doctrine corresponds to one of the hypothesis of science, concerning intelligence.

Whatever may be the religious beliefs of the populace of the Occident, the light, thrown upon the probable conditions or states of existence of intelligence in the universe by observations and experiments made along scientific lines, upon organisms, tends to show that the above hypothesis of intelligence is probably the most correct one. Non-existence of life means the absence of favorable chemical

and physical structure necessary for the manifestation of intelligence, so that active and latent biological phenomena are produced. Death of organisms means the chemical, or the physical, or both the chemical and physical, alteration or destruction of the organic structure so that further life is impossible. Chemical and physical structure being an important factor observed by scientists in their biological and psychological research, the hypothesis of intelligence, here presented explains satisfactorily the three typical conditions of organisms or, reduced to a simpler biological unit, of protoplasm.

The three typical conditions of protoplasm are, viz.: First, *living protoplasm*, a condition in which biological activity is present or in which intelligence is *active*, giving rise to *trophoses*, *neuroses*, and *psychoses*; e. g., all growing and developing plants and animals. Second, *potential living protoplasm*, a condition in which biological activity is suspended or in which intelligence is *latent*, but is revivable by restoring the necessary environmental conditions; e. g., seeds protected from water, soil and sunshine, desiccated infusoria, bacteria or their spores subjected to very low temperatures, and animals in a state of suspended animation. Third, *dead protoplasm*, a condition in which the chemical and physical structure has been so altered that further biological activity is impossible under any conditions to which man may subject such protoplasm. Here intelligence may be said to be *extinct*. In reality, these three typical conditions of protoplasm can be observed to be present simultaneously in any of the higher classes of organisms, both in health and disease.

All the intelligence phenomena occur-

ring in living protoplasm or organisms, we have classified into *trophoses*, *neuroses* and *psychoses*. The intelligence processes which produce *trophoses*, *neuroses* and *psychoses* are the *natural*, or the *physiologic*, or better, the *psychophysiologic powers* of the human body, which the psychurgeon attempts to inhibit, stimulate and control by Suggestion, or by other psychic methods and procedures, supplemented, according to the specific indications for treatment in each individual case, by proper air, food and water, by rest, exercise, climate, massage and mechanical contrivances, hygiene, heat, electricity and other physical agents, drugs and surgery, in his efforts to correct disturbed physiological functions or disease, undesirable mental states, and perverted habits. Under each of the classes of intelligence phenomena, different types of psychical processes, differing in form, in degree, in duration, and in effect, can be distinguished.

The physical and chemical conditions of the body and of the environment determine so largely, perhaps entirely, the types of intelligence processes—*mentation*—that many scientists affirm that life is purely physical—is a distinct form of energy allied closely to *chemism*. Obviously, these scientists are confounding energy with intelligence or, to express it in the form of a trope, are confounding the mason with the architect. Under *trophoses* are classed all those phenomena known in biology and physiology as nutrition, reproduction and reparation; under *neuroses*, all those nervous phenomena known in physiology as irritability, sensation, reflex action and automatic action; and under *psychoses*, all those mental or psychical phenomena known in psychology as conscious perception,

thought or intellect, emotion, voluntary action, and self-consciousness or consciousness of personality. In ordinary parlance by the term intelligence is meant only mental phenomena, or *psychoses*. In these articles, *psychoses*, *neuroses* and *trophoses* are employed to designate the products or phenomena of active intelligence. These terms are also employed by some to denote the intelligence processes or nervous and mental activity themselves; but we prefer to call all forms of intelligence processes, *mentation*.

The simplest natural biologic units of organisms are cells arranged in groups so as to form the various tissues. Each of these tissues possesses its particular chemical and physical characteristics, and has its specialized and non-specialized physiological functions to perform in the animal or in the vegetable economy, as the case may be. It is probable that every living cell of an organism has going on within it, the different types of mentation; but some cells, because of their structure and anatomical situation, manifest mainly *psychic* mentation, others, mainly *neural* mentation, and others again mainly *trophic* mentation, thus giving rise to the various physiological functions characteristic of the different tissues or organs.

It appears to be the function in nature of some organisms, to develop mainly nutrition, which phenomenon of nutrition is accompanied by the production in the cells, or in the immediate environment of the cells, of complex unstable organic compounds which act as stimuli, or as irritants, or as poisons, according to the quantity or the degree of concentration of the same, to more highly developed and organized creatures, when introduced ac-

cidental or purposely into their pabulum. Even to the cells, not concerned in the immediate production of these baneful substances, in organisms capable of producing poisonous substances, such substances may be toxic if present in their pabulum—blood, lymph or sap. In bacteria and protozoans, in whom nutrition is active and reproduction rapid, toxic substances called ptomaines are frequently produced; in plants, toxic substances called vegetable poisons; and in animals, normally in some reptiles and insects, and pathologically in diseased animals, toxic substances called virus and frequently leucomaines. These ptomaines, vegetable poisons and leucomaines may be the purpose of trophic processes in organisms or they may be by-products of the biological activity of organisms and of chemism in the pabulum of such organisms.

Nutrition, generation and reparation are not wholly the result of trophic mentation, at least not in the higher animals where these functions are considerably controlled and modified by neural and psychic mentation aroused into activity by environmental and physiological stimuli. The converse is also true, viz.: that neural and psychic mentation is dependent upon proper trophic mentation for normal, harmonious and effective exercise. Each cell abstracts and adds its share of nutritive substances to the fluids of the body, and the products of some of these cells are absolutely necessary for the good of the whole, or for the proper nutrition of the body or its organs. The brain, for the proper performance of its functions, must, like every other organ that performs its functions properly, be properly nourished. It is common knowledge among medical men, that the extirpation

of the thyroid gland, or that its complete atrophy, gives rise to that profound disturbance of nutrition, accompanied by marked mental derangement, called myxœdema. Further, it is known that myxœdematous patients, fed upon healthy thyroid glands of animals, improve surprisingly and rapidly, both in general nutrition and in mental condition. Disturbances or alterations of general nutrition and mental condition follow the removal of testicles, ovaries and other organs. Psychic and neural mentation, depending greatly upon nutrition it is necessary that the proper chemical and physical structure is maintained in order that perfect *psychoses and neuroses* shall result.

In the higher animals and man, the biological activity is in accord with the activity of the cells composing the central nervous system which may be divided, for our purpose, into the brain cortex, basilar ganglia, spinal cord, motor and sensory nerves, and sympathetic nervous system including the peripheral ganglia. Of course this division is purely schematic—not strictly anatomical. Each of the nerve centers, is composed of groups of nerve cells and fibers, blood vessels and lymph spaces. The fibers are now believed by scientists to be but prolongations from nerve cells situated either centrally or peripherally from the position of the fibers. The nerve cells with their nerve fibers constitute the neural units known as *neurons*. The bodies of the neurons, formerly called the nerve cells, when grouped together give us the nervous gray matter or masses, ganglia, nerve nuclei or nerve centers; while the fibers, formerly called nerve fibers but now called *dendrils*, when clustered together to form columns or broad tracts give us nerve tracts;

when clustered together to form cord-like structures, gives us the nerves; and when clustered together in the form of a web or net, either with or without peripheral ganglia, give us the nerve plexuses.

The relation of the intelligence phenomena to the structure of the nervous system, can best be made clear by presenting diagrams of the evolution of the nervous system. These figures are merely diagrammatic. The types of nervous systems may be classified as *simple type*, Fig. 1; *compound type*, Fig. 2; *complex type*, Fig. 3; and *doubly complex type*, Fig. 4.

The *simple type* is composed of a single gray mass, or nerve nucleus, with sensory and motor nerves (see Fig. 1). Its function is simple reflex action. In the oyster, we find this simple type of

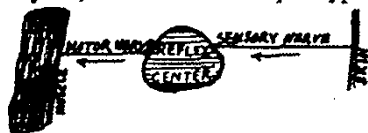


FIG. 1.

nervous system. The water, entering between its shells, causes their closure by simple reflex action. In man a simple reflex action may be seen in the knee-jerk caused by tapping the ligamentum patellæ.

The *compound type* is composed of several simple gray masses, sensory and motor nerves, and nerve fibers connecting the several gray masses (see Fig. 2). Its functions are simple reflex action and compound reflex action. In the common dirt worm, we find this compound type of nervous system, in which the several gray masses are brought into harmonious action through their connection by nerve strands, fibers or nerves. In man we can observe this compound reflex action, brought about by the harmonious action

of several nerve centers or gray masses of the nervous system, in the act of sneezing.

The *complex type* is composed of several simple gray masses, sensory and motor nerves, a higher nerve center or a higher functionally active mass of gray

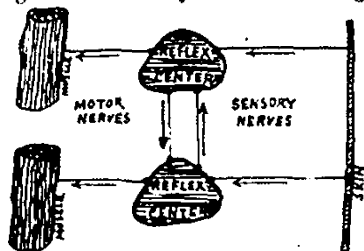


FIG. 2.

matter, and nerve fibers connecting the several gray masses together and to the automatic center, see Fig. 3. Its functions are simple reflex action, compound reflex action and automatic action. This higher or automatic center is not con-

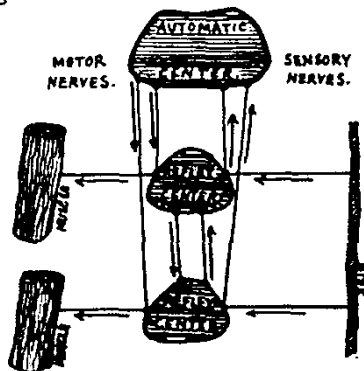


FIG. 3.

nected with the periphery directly, but is connected, through the sensory nerves running to simple gray masses, with the lower centers, and the motor impulses developed in the automatic center do not reach the muscles directly but are discharged into the lower centers first, through nerves entering by way of the

motor nerves. The action of this type of nervous system can be best observed in a frog whose brain cortex has been entirely removed. Such a frog, placed upon a cylindrical piece of wood laid across a wide glass trough, will balance itself perfectly and remain motionless unless the cylinder is rotated around its long axis when the frog, just as you think it is about to fall off, will make accurate and complicated movements and succeed in balancing itself again. Of course, the cylinder of wood must not be rotated too rapidly or too suddenly. Such a frog, if thrown into water will swim for a short time and then become motionless in a sitting position until disturbed. In man, we see this automatic action in the act of respiration, where we have the muscles of the nose, larynx, chest, abdomen, and perineum acted upon harmoniously by a single motor impulse from the medulla oblongata. The medulla is aroused into automatic action by the lack of oxygen in the blood and without the intervention of impulses from the brain cortex. We are now referring only to the ordinary unconsciously performed respiration.

The *doubly complex type* is composed of several simple gray masses, sensory and motor nerves, an automatic center, or automatic centers, a brain cortex, and nerve fibers connecting the several simple gray masses together, to the automatic center or centers, and each simple gray mass and automatic center or centers to the brain cortex, see Fig. 4. Its functions are simple reflex action, compound reflex action, automatic action, consciousness of sensation and of personality, and voluntary action. The brain cortex controls each part of the nervous system below it, more or less perfectly, in turn—first, the automatic centers and



then the reflex centers. The action of this type of nervous system may be exemplified by burning the hand of an unsuspecting person, with the lit end of a cigar. First, we will notice a simple reflex by which the hand is suddenly and strongly jerked out of harm's way, which is caused by the reflex centers; second, we will notice that the person will take a deep inspiration and, perhaps, cries out, which is brought about by the automatic centers; and third, we notice that the

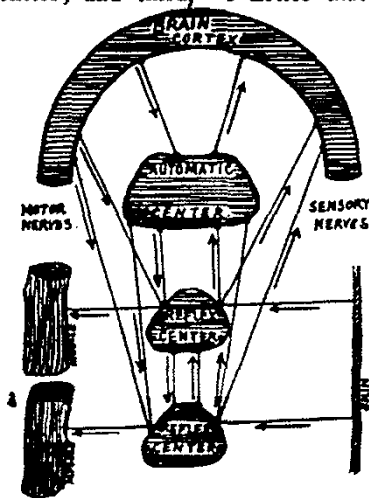


FIG. 4.

person is conscious of the pain, of the site of the pain, of the cause of the pain, and that he acts accordingly, showing that the brain cortex is involved in this reaction. In this reaction, the simple reflex action takes place long (relatively speaking) before the victim is conscious of the pain and conscious of its cause.

We will not go into the actual gross or minute anatomy of the nervous system or of the brain in these articles; but will assume that the readers know sufficient anatomy of the central nervous system, for present purposes. In man the simple masses of gray matter referred to in the

above types of nervous systems, correspond to the gray matter of the spinal cord of man; hence the spinal cord is found to be the main nerve center for simple and compound reflex actions. Again the cranial nerve nuclei are homologous with the anterior and posterior horns of the gray matter of the spinal cord, are the seat of similar reflex actions, and are subject to the same diseases. The automatic centers are found in the gray matter of the brain axis, which is that part of the nervous system included between the spinal cord below and the brain cortex above.

The areas for consciousness and for voluntary motion are found in the cerebral cortex and in the cerebellar cortex. All the gray masses of the nervous system containing the simple reflex centers, the automatic centers and the higher psychic centers, are joined together by white nerve tracts which are composed of nerve fibers. These nerve tracts are known as, first, *association tracts*, the nerve fibers of which join together different nerve centers or nuclei on the same side of the nervous system; second, *commissural tracts*, the nerve fibers of which join together similar nerve centers or nuclei, situated on opposite sides of the nervous system, by the nerve fibers decussating across the median line; and third, *projection tracts*, which are of two orders, motor and sensory. The last tracts are so-called because the nerve fibers composing them convey inward from the surface the impression made upon them and project, as it were, a map of the impression from the outside upon the brain cortex. This projection system of tracts contains also the nerve fibers which convey psychomotor impulses from the cortex to the periphery. Thus we can conceive that the brain cor-

tex, by means of these projection tracts, has a little map of the entire body pictured upon it, and by means of these same tracts can send, psychomotor impulses to every part of the body, so as to arouse, augment, inhibit and direct, more or less effectively, the neural and psychic mentation of the body. Thus this brief superficial consideration of the anatomy and evolution of the nervous system, in a general way, becomes pertinent to our subject; for, if these tracts are grossly diseased or destroyed, suggestive therapeutics will fail, and for that matter every other known form of treatment, to restore perfect anatomic, physiologic and psychologic conditions.

Knowing then the important and necessary part played by the chemical and physical structure of organisms in the manifestations of intelligence or, in other words, in the phenomena called living; knowing how the internal conditions and processes of organisms are continually arranged, deranged or suspended by environmental conditions and agents; and further knowing the influence of the various forms of intelligence processes going on within organisms upon the environmental conditions and upon the processes and conditions of other organisms, can we do otherwise than reject or, perhaps, ridicule the doctrines and practices of those who, guided merely by absurd speculative theories and blind empiricism, claim that Spirit, Mind, Ego, Magnetism, Divine Principles and what not, is all and everything that does or can exist, or that these after all are the only really important things that exist, or that matter is really non-existent or exists only as forms and substance in the Mind—in mortal Mind, whatever that may be?

While ordinarily, psychic mentation

influences, inhibits or dominates neural and trophic mentation considerably—but never controls neural and trophic mentation absolutely as far as actual human experience goes, the converse is also true, viz., that neural and trophic mentation, as brought into activity by physiological necessities and conditions or by environmental conditions and physical agents, has considerable influence in determining the kind, the degree of activity, and the effect of psychic mentation and, under certain conditions, the neural and trophic mentation can dominate, inhibit or even suspend part or all of the psychic mentation of an organism. The inability of psychic mentation to dominate neural and trophic mentation without regard to natural laws and always at the will or caprice of the individual, is well known to all who are careful observers of all kinds of phenomena. How often do we find in patients that "the mind is willing" but that the body, without physical assistance, fails to respond to the mind's dictates? Then why shall we accept the absurd theories of day-dreamers or mere idealists, or of sticklers for certain creeds and doctrines, who claim that ALL is Mind, or some other metaphysical entity, that the power of the Mind, or the like, is absolute? No earnest psychic investigator, who is not laboring under an error or delusion, or who has not a pet theory to foist upon a credulous humanity, would answer in the affirmative such questions as those of Shakespeare, viz.:

"Who can hold a fire in his hand  
By thinking on the frosty Caucasus?  
Or clog the hungry edge of appetite  
By bare imagination of a feast?  
Or wallow naked in December snow  
By thinking on fantastic summers'  
heat?"

—King Richard II.

(To be continued.)

## SERIES OF IMPERSONATIONS.

BY E. H. PRATT, M. D., 100 STATE STREET, CHICAGO, ILL.

### IMPERSONATION No. 11—THE ORGANIC MAN.

Ladies and Gentlemen:

I am conscious of appearing before you in the guise of a perfect stranger. I presume you did not know that I even existed. As you are honest I am sure you will own that this is the truth. But I really do exist, or I would not be here. I am sure you will know me better after I have told you my story, and if you will kindly permit me to have your attention for a short time I believe that I can easily make you reconciled to the conception that there really exists an organic man, or, to put it more exactly, a large number of organic men, as many organic men indeed as there are organs in the human body. It may seem a little far fetched to you at first to claim that every organ in the body is coextensive with the body itself, and therefore possessed of such a perfect human shape as to entitle it to your consideration as one of the members of our composite family. But such is really the case. As you know, there are a good many organs in the human body, and as every one of them is a full grown man in all its perfection of form the composite man, who is supposed to blend all the various human forms into one grand being built in the image of his maker, and who is to be known as the composite man, and who will be the last of our family to address you, is indeed a conglomeration of shapes more numerous than one would on first thought deem possible. I think I hear

you say at once, "What! is there a stomach man? is there a lung man? is there a spleen man? is there a liver man? is there a kidney man? is there a pancreatic man? and a salivary man? and a glandular man? and every other kind of man that is represented by an integral bodily organ?" But do not be uneasy, for although this is in reality the case you will not be called upon to attend to so long drawn out a story as their separate personal reports would of necessity make, for as the composite man, who is to be your final entertainer, will address you in behalf of our entire family, so do I come before you as a representative of the various organic men who are anxious to be heard by the same audience who have listened to the story of the various human forms that have appeared before you.

I am not the composite man, but you may if you like call me the composite organic man, inasmuch as I shall present one common report for all the organs, having myself no real existence outside of the various organic shapes that enter into my make-up. I am not the lung man, I am not the heart man, I am not the kidney man, I am not the spleen man, I am not the liver man, nor any other of the individual organic men, but I am all of these combined and come before you as their sum and substance to tell such a plain story of the human existence of every one of the organs, even to the

extent of constituting a complete human form, that each one of the various organic men will feel that what I have to say will do for him.

Now, many times you know when description proves to be difficult and one's meaning is hard to express in formulated language, it is more satisfactory to both audience and speaker to speak in parables; in other words, to explain how things are by means of well selected illustrations. My own task appears to me so difficult that I feel almost compelled to resort to this ancient method of explanation in order to be at all sure that I can give satisfactory expression to what I am expected to say to you. So you will kindly overlook in my talk what at first may seem irrelevant and wandering, for I think if you will put all my illustrations together, in the end you will be able to completely comprehend my meaning and understand why I deem it important that the organic man should be recognized as a composite human shape and have equal privileges with the other human shapes, ten of whom have already addressed you and some few of whom are yet to be heard from. I realize at once that the hardest part of my task will be to make it plain to you that every organ of the body is as large as the body, and hence possessed of a complete human form. So, if you please, we will give this matter our immediate consideration.

Now will you kindly tell me what is the measure of a man? Is it merely that of a being so many feet and inches in height, of such and such a girth, of such and such weight, and such and such proportions; or does the man extend as far as his feelings influence to action and his thoughts give such action form? It goes without saying that whatever

issues from a body partakes of its quality. In this way in the great universe of which we are so small a part a sunbeam tells of the sun and every created thing stands for some quality in the universal creator, and in our small individual life do we not find the same principle universally prevailing? Has not every being his characteristic voice, gait, language, and emanations of all kinds? How could a bloodhound track a fleeing fugitive, or a dog scent game, or a detective identify handwriting or footsteps, or any form of physical expression upon the part of a human being, if individuality was not stamped indelibly upon everything which issues from it? A school most certainly leaves its stamp upon every scholar who attends it; but what is the school but the combined influence of its scholars? The spirit of a town may enter into every one of its inhabitants and influence them to enterprise or leisure, to culture or shiftlessness, to drunkenness or sobriety, to any quality that it stands for; but what is a town other than the sum total of its inhabitants? for while the quality of the town as a whole unquestionably imprints itself indelibly upon every inhabitant which it contains there is not an inhabitant of any town so insignificant as to escape the responsibility of contributing his share, whatever it may be, to the general town quality. All this is but another way of reminding you that while the whole of anything is invariably made up of its parts, on the other hand the various parts enter into the formation of the whole. How could a baby boss the whole house if it was not as big as the house? How could pepper and salt and curry and other seasoning and flavoring agents be tasted in every teaspoonful

of soup if they did not permeate every particle of it and possess a form coextensive with the liquid itself? And yet none of these ingredients in their solid forms would make much of a showing in comparison with the size of the bowl whose contents they so successfully flavored. To sight and touch, or in other words, to a part of sense perception, they appear to occupy but an insignificant part of space filled with the broth, but the smell and taste, one or both, give evidence of a larger form, so large indeed as to be coextensive with the liquid to which they give flavor.

I wonder if these brief but pointed illustrations are not sufficient to help you to understand the sense in which I present for your consideration as many organic men as there are bodily organs? If every inhabitant of a town exercises an influence as wide as the town he is in a sense most certainly as big as the town. If a scholar wields an influence that permeates the entire school to which he belongs he is certainly as big as the school. If an organ wields an influence coextensive with the human body that organ is certainly entitled to a recognition as a human being, as tall, as broad, as well and completely proportioned in every part as all the other individual forms, whose claim to recognition has no better basis than his own, except perhaps that his existence appeals less perfectly to mere sensation, but just as perfectly to perception. The real question at issue is merely this. Must forms necessarily be sensed? Are those forms less real whose existence can be established only by perception? We measure air, and oxygen, and other gases in cubic feet, the power of electricity by volts, and why may not other forces en-

joy the same privilege? And if an organ wields an influence coextensive with the body why may we not allow it the privilege of being considered a bodily shape?

Now, my dear friends, the next of our brotherhood to address you will be the brother known as the conscious man, and after him you will listen to some remarks from another of our shapes known as the unconscious man. Neither of these two brothers will appear before you in what is known as tangible form. Their existence is not cognizable by any of the physical senses, and yet I think before they have done with you that they will convince you most thoroughly not only of their existence but their shapely existence. If these brothers of ours did not possess organs and have forms not a single one of the various human forms who have already addressed you could by any possibility of means ever have taken on human shape. If these two ghosts of our brotherhood of shapes are to be permitted to address you in the capacity of human forms, I can see no just reason why the same privilege should be denied the organic man, for his claim to formship is certainly much easier established than is that of either the conscious or unconscious man, because every organ in the body is possessed of definite physical attributes amply sufficient to establish its identity as an organ, and it is by no means a difficult task to prove that the influence of every organ of the body is coextensive with the body itself. If you permit an odor to be considered as a part of the flower from which it emanates, if you permit light to belong to a lamp, if you permit sound to belong to a musical instrument, you must in all reason permit lungs, for instance, to be considered as extensive as the influence

of the breath, and the kidneys and liver and spleen and pancreas and all other organs to be as large as the area of the bodily effect which is under their control. The world is generous in its interpretation of words. It permits the form of a word to contain various grades in meaning, ranging everywhere from the seen to the unseen; indeed there is scarce a word employed by intelligent beings that has not a soul as well as a body, that cannot be used for purposes of communication in the world of thought as well as in the world of matter, that does not stand for an interior as well as for an exterior form of truth. Indeed outer symbols and words and signs are valuable to us only as they will hold the genuine wine of life in the shape of some interior meaning which is expected to be extracted by all those who drink deep enough to live.

But, ladies and gentlemen, I feel that I am trespassing upon the two ghosts, the conscious and unconscious men, who are so soon to follow me with their own impersonations, and I trust that I have gone far enough with my illustrations for present purposes, and that you will be able to perceive from what I have already said the grounds upon which the various organs of the body base their right to be registered as human shapes. It may be well, however, before leaving the subject entirely to drop generalities, leaving them for the abler speakers who are to follow, and endeavor to make my meaning still plainer by presenting you with a single organic form, after which perhaps it will be a simpler matter for you to understand how every organ in the body is entitled to recognition as a complete human shape, for the remarks which I make in behalf of the organic

man, whose airy shape I may try to define for you, will apply equally well to all other organic shapes who demand recognition as such.

Permit me to select the lung man as the organic form, of whose existence as a perfect human shape I hope to convince you. It will then go without saying that as there is a lung man there is also a kidney man, a liver man, and as many other men as there are organs.

Now, the lungs, you know, are confined, so far as their visible forms are concerned, to the cavity of the chest, having definite limited boundaries so far as appearances go, and yet reaching in their influence the remotest parts of the human body. I am sure that you did not question the claims of the arterial man when he told you of his fair and comprehensive proportions. He permeated the skin, he went out into the muscles, he penetrated the bones, he ramified throughout the areolar man everywhere, and attracted your attention to his eyes, ears, nose, mouth, heart, lungs, liver, and various other organs that he circulated through, and in such a complete manner as to take on most perfectly the physical form of every organ and tissue in the entire body. So that when he spoke of himself as the arterial man you must have at once recognized the justice of his claim. I want to tell you right here that the arterial man never carried a drop of blood upon which the lungs had not breathed the breath of life. The bright red color of the entire arterial stream was due to oxygen supplied almost entirely by the lungs, a small amount being supplied by the skin man. So that you must admit without further argument that the lung product at least reached out into every part of the human body

and was coextensive with the composite man which stands for all of us. There is not an organ or tissue belonging to any of our brotherhood of shapes that is not dependent for its supply of the vitalizing agent known as oxygen upon the action of the lungs. In addition to this the lungs serve as a smokestack out of which the carbonic acid gas which results from universal bodily decomposition is emitted with every expiration. If this outflow of carbonic acid gas was stayed but for the space of a few minutes there is not an organ or tissue of the body that would not be strangled to death. Every part of the entire body, therefore, that lives must breathe, that is to say, must receive oxygen and be able to unload its carbonic acid gas. And if every organ and tissue of the body is not possessed of lungs they certainly act as though they were, for the interchange of health-giving and death-dealing gases is coextensive with every one and all of the bodily forms. It seems to me that in reality no further argument is necessary to prove that there is such a thing as a lung man, with form and proportion coextensive with the most perfect of the human shapes. But there is another argument which may be used if necessary to substantiate the same fact, and that is the wonderful and universal influence wielded throughout the bodily domain by the great lung pump, as the organs of respiration may well be called. When the diaphragm is lowered and the ribs are raised and the capacity of the chest is thereby increased, a large vacuum is formed which serves as a suction pump for the entrance of the air. But this statement by no means tells the whole story. The influence of the suction is felt not alone upon the volume of air, but is

appreciated with equal force in every branch and twig of the venous man, whose muscular coats would be inadequate to their duty of returning the blood from the peripheral tissues to the heart if they are not aided by the suction power of inspiration. If you have never done so, the first chance you get place your finger upon the anterior fontanelle of a baby in arms and note how it rises and falls to the action of the lungs. In inspiration the fontanelle recedes, and in expiration it bulges, and this action continues throughout life, although after the bones of the skull are perfectly formed of course the brain contraction and expansion, which is being kept up just the same, is not so readily observable. Now what you are able to note with reference to the baby's brain by watching the rising and falling of its anterior fontanelle is equally true of its extremities and trunk and all they contain. Inspirations pump blood from the feet and hands, and skin and bones, and liver and spinal cord, and all other parts of the body just as they do from the brain; and expiration permits them to become filled up again in readiness for a repetition of the process. There is no part of the human body so remote, so inactive, so dead, as to be insensible to this rhythmic action of respiration. Without it indeed all bodily circulations of liquids and gases would speedily cease. So that respiration is a function coextensive with the living human form. When a form ceases breathing it at the same time ceases living and is dead. Why, we even speak of the size of a vacuum, and inasmuch as the lungs stand not only for the oxygen supplied by them, but also for the vacuum supply of the body, why must not its just measurement be recognized as

being identical with that of all the bodily shapes that it so perpetually and rhythmically exhausts and fills up? The breath, indeed, stands for the ebb and flow of life in all its shades of quantity and quality, from the sigh of love to the gasp of fear, from the rapid, panting, and shallow breath of the excited to the slow, deep and regular breathing of the absent-minded and reflective. The hurrying and slowing of respiration, the shallowness and the depth of it, respond to our various emotional states so perfectly as to transmit our every temper to the remotest recesses of every type of bodily structure. As the lungs therefore touch the tissues everywhere, not only by the products of their function, but also by their rhythm, I appeal to you as an unprejudiced audience to grant me the justice of my claim that the true measurement of the lungs in all their dimensions is identical with that of every bodily form that has appeared before you, or is yet to have that pleasure. In a manner less obtrusive, but at the same time as easily presented and readily understood, can every organ of our common form claim to be coextensive in its sphere of influence with every other human form, and therefore be entitled to a hearing in your presence as one of our brotherhood of bodily shapes. There is, then, not only a lung man, but a kidney man, a liver man, a splenic man, a salivary man, a pancreatic man, and so on to the end of the chapter.

My main object in calling your attention to the existence of the organic man in his multitude of types is to perpetuate the important conception of the oneness of the human form divine. A healthy human being is characterized by the entire absence of all self-consciousness of

his various parts, and when an eye, an ear, a throat, a lung, a heart, a back, a foot, a hand, a skin, a stomach, or any other tissue or organ makes itself conspicuous by any type of self-consciousness it is in disorder and needs readjusting to its proper rhythm in the general harmony of the human organization. The specialist that does not recognize in his work this interdependence of the various bodily forms is inadequate to his calling and unworthy of patronage. It is all right for a professional man to confine his attention to considerations of the eye, or ear, or nose, or throat, or heart, or lungs, or kidneys, or sexual system, or any other integral part of the human body, but in doing so he is in honor bound to constantly bear in mind the great fact that whereas the part in which he is especially interested wields an influence coextensive with the body, at the same time it is subject to a return influence from the combined organism of which it is but a part.

But my present purpose is not to cast reflections or to point a moral, but simply to remind you that as every brick in the construction of a house is essential to the symmetry and support of the entire house, so every organ in the human body is essential to the entire body, and therefore coextensive with it in size and shape. My plea has been for the recognition of the existence of the organic man, or rather of the organic men; and if you think my position is a strained one, or that my arguments are weak and far fetched, I wonder what you will conclude when you are addressed by that wonderful brother of ours, the conscious man, who is the next member of our composite family to address you. The parts which I stand for may not appeal to all of your senses, but his form would appeal to



none of them, and yet he is by no means formless or indefinite in his proportions, but a veritable human reality, as I hope he may be able to prove to you. Speaking as one of the coarser types of human forms, well known as material shapes, I can assure you that in our family counsels the conscious man is an all important

member, and none of us could exist without him. But as he is amply able to speak in his own behalf I will say no more.

The conscious man will be your next entertainer.—*Journal of Orupcial Surgery.*

## SUGGESTION IN ARTHRITIS.

BY F. W. SOUTHWORTH, M. D., TACOMA, WASH.

From my personal experience I am led to believe suggestion a specific in the cure of this intractable affection. Too many practitioners are too ready to believe that "one swallow makes a summer," and to be misled as regards a remedy or method of procedure, but during the last year I have treated four cases with complete success, which have baffled other means from a few months to several years, by one month's suggestive treatment. I will give you these cases in order of severity.

Case No. 1.—Male, aged 26, single. This man was directed to consult me by a man whom I had treated with success by suggestion. He suffered constant pain and tenderness in knee joint, with more or less stiffness and roughness on movement. This condition had lasted several months, and was slowly growing worse, until a feeling of alarm caused him to seek advice. Medical treatment brought no change for the better, and he came to me.

I immediately began suggestive treatment, and, in a few days, roughness and pain disappeared, and in one month from beginning treatment he was dismissed, cured. No return of the trouble in any degree since, now nearly one year.

Case No. 2.—Female—Married, aged 28.—Came into my hands for suggestive treatment after treating with three other physicians for four months without relief. Could get about a very little on crutches. Spent the greater part of her time in bed or on the couch. Knee joint very much swollen, painful and stiff. Gave her one treatment at her home and directed that she be brought to my office. For a few days she was brought down by an attendant, after which she came in the street car daily for two weeks. She then followed up the treatment herself, and in a few weeks more was about, as usual. Have seen her occasionally since, and remains well.

Case No. 3.—Male, Aged 35, Single. Trouble began in knee joints, about a year ago. Last December was laid up for a time, but got out on crutches later on. Was treated by two or three M. D.'s and one osteopath. Joint was aspirated twice. Got about, after a fashion, on crutches, but was practically unable to attend to business. Suffered considerable pain in joint, which was markedly swollen with deposit on the anterior portion of the tibia. Ten days of suggestive treatment

and he laid away one crutch. Ten days more and he laid away the other and carried a stick, and in ten days more, while he carried a stick, he used it very little, walking from four to four and a half miles every day.

Case No. 4.—Male, 42, Married. This man was a brilliant example of the power of suggestion. For three and a half years he had suffered from arthritis of knee joint, about half of which time was spent in bed. Eight different physicians and all sorts of appliances failed to afford him relief. I induced him to try suggestion. Being a very actively inclined, ambitious and energetic business man, he assented and co-operated with me to the fullest extent. In ten days he threw away his crutches and depended entirely upon a cane, although it was often frosty and slippery walking. One month's treatment was all I gave him for this trouble, when he was dismissed cured. Since his recovery he constantly uses his wheel or walks as other strong-limbed men, there being no trace of his former trouble. Nearly two years have passed and the cure remains perfect.

A feature of this case is worthy of mention. About two or three months after I treated him he slipped on the wet pavement falling with his whole weight (205 pounds) on his "game" leg. He was carried into his place of business and he said it was 24 hours before he could draw a long, full breath. This was a severe test, when formerly to "stub his toe" against an obstacle would generally lay him up for a day or so.

It is a great pleasure indeed to the conscientious physician to see disease fade away from day to day under improved nutrition of body and mind—more espe-

cially so under suggestive treatment which strengthens the whole mental and physical man—develops the will, self reliance and eradicates a thousand fears—supplanting them with cheerfulness, confidence and courage. Just in proportion to the enthusiasm and hearty co-operation which one can instil into one's patient will be the measure of one's success. This has been my experience and I put myself into my work with earnestness and energy and determine to succeed, never allowing myself a thought of loss of self confidence, but looking, with reasonable expectation, to continued improvement. Usually it will manifest itself in from four to seven days after beginning treatment. Sometimes one will note a severe aggravation of all the symptoms about this time—but do not let that affect you—it is indicative of a change for the better. Usually marked improvement is manifest from this point.

One can always be sure of *improvement* in any case of disease treated by suggestion, even though it may not cure. This has been my experience in treating all varieties of diseases, including consumption, cancer, etc., but in arthritis I know it will cure.

#### A Satisfactory Prescription.

Henpeckt: That new doctor you introduced me to, Bowler, is a great symptomatologist—a great student of human nature.

Bowler: Suits you, does he?

Henpeckt: Thoroughly. Had him last night to treat my wife for a cold, and he said she didn't need any medicine, but that she must be particular, above all things, to keep her mouth shut and breathe through her nose.

## THE UNCLASSIFIED RESIDUUM.

BY MARY SCOTT FIELDING.

The *expose* of bogus mediumship in the recent numbers of *SUGGESTION* leads one to the serious consideration of the possibility of any genuine occult phenomena whatever.

Mr. Thompson Jay Hudson, in his "Law of Psychic Phenomena," not only admits the truth of various phenomena of so-called spiritism, but confidently proceeds to classify it; accounting for much of it by telepathy and clairvoyance, and by assuming the truth of the dual mind.

The Society for Psychical Research reached the conclusion some years ago that it was no longer scientific to doubt the phenomena. The accumulated testimony of the subsequent years has confirmed that statement, but there exists a difference of opinion as to the origin of phenomena. Some believing it to be the work of the spirits of the departed, while others hold to the idea of the subliminal self.

Many of our scientific men seriously discuss this phenomena which a few years ago was considered unworthy of their consideration.

The experiments of hypnotists have served to reveal qualities of mind that come to the surface under certain conditions, and display the astonishing powers of thought to reflect itself in physical conditions.

It is to Dr. Parkyn we owe the most intelligent explanation of the powers and also the limitations of hypnotism; he having elucidated these points beyond the conception of any of his contempo-

raries; and stripped the subject of much mystery which clung to it; and this through careful observation and experiment. But none the less wonderful are the workings of the human mind, and it remains to the future to demonstrate what much phenomena really is. Renan remarks, "the ability to discriminate closely does not exist among men," nevertheless, the faculties of attention and discrimination can be cultivated to a point where investigation may be of value.

An army of impostors, most of them illiterate, pretending to have the spirit world on tap, and trading on the credulity of the bereaved is a spectacle to make angels weep. Yet it is beyond doubt that many of these mediums are telepathists and clairvoyants, and firmly believe they are in communication with spirits.

I have no intention of either attacking or defending this class, but of merely pointing out that genuine phenomena of the kind above mentioned is to be met with in many cases.

It is the experience of those who do not pretend to be mediums, or seek notoriety in any way, that leads one to consider the unclassified phenomena that is undoubtedly genuine whatever the origin. That such phenomena is not uncommon I am convinced from my own experience and that of others whom I know to be lovers of truth for truth's sake alone. Nor is this subject to be dismissed on the plea of imagination, or even telepathy—which Mr. Hudson employs to cover the whole ground almost. Neither

is it to be explained by the subliminal consciousness, unless one is willing to grant to that uncertain quality almost unlimited powers, outreaching time and space, and possessing unstinted sources of information of which the objective man is totally unaware.

The case of Miss Mollie Fancher, of Brooklyn, which has baffled the medical profession to explain, and which was discussed before the leading scientists of Europe and America at the Psychical Congress during the World's Fair year, is perhaps the most remarkable instance of subjectivity on record. As is well known Miss Fancher met with an accident on the street car when she was a school girl being dragged for several blocks before being extricated. Some years later she had a fall from horseback which impaired her spine, and rendered her totally blind. Since that time she has lain in bed, the lower limbs twisted around each other, one arm under her head, the other free, much of her time in a trance-like sleep.

She was a member of Henry Ward Beecher's Church; respectably connected and vouched for by Judge Daily and other prominent people, physicians and others who have watched her case.

The remarkable thing about Mollie Fancher is the functioning of the mind without the aid of the special senses. She embroiders, matching the most delicate colors, and shading them in an exquisite manner. And this is done out of the range of vision, so that if she were not stone blind her eyes could not help; as she must carry her work with her free hand above her head to be held by the hand of the imprisoned arm.

She reads and enjoys the new books discussing them with marvelous insight

and intelligence. Her reading is accomplished by laying her hand upon the covers of the book. Letters she also reads in the same way. She recognizes her friends often remarking upon any change in their appearance or dress.

On occasion, when awakening from her trance-like sleep she informs her aunt—who is her attendant—of matters concerning other members of the family living at a distance; and this information is invariably correct.

Another remarkable feature of this most peculiar case is the pronounced change of personality. Sometimes she talks and acts like a child of six, at other times there is a distinct personality of a person less intellectual than Mollie herself, as she is known to her friends. These changes occur after intervals of sleep.

Here we have an instance of mind acting rationally and intelligently, and almost independently of the physical organization.

Referring to such cases of dual personality, Dr. Osgood Mason remarks:

"A remarkable series of facts are here pointed out, facts some of which are akin to those which have ages been lying about in the lumber rooms of history, or in out-of-the-way corners of men's memories, neglected and discredited, because unexplained, unaccounted for, forming no part of any recognized system of mental action, and some only recently observed and even now looked at askance for the same reason. They have remained a mass of undigested and unarranged facts, without system, without any ascertained relation to each other, pointing to no definite principle, defined by no definite law. It is only within the past decade (pub. 1897) that these facts have

been studied with reference to the action of the subliminal self." Dr. Mason accounts for the automatic activities of somnambulists in the hypnotic state, and of those of persons in ordinary sleep, in reverie, in dreams, in moments of abstraction, and under strong emotion or mental excitement, by the theory of the subliminal self. He also looks to this to furnish the key to the phenomena known as phantasms or apparitions.

The subliminal self furnishes a good working hypothesis for much phenomena that belongs to abnormal conditions, and also to normal conditions in some individuals; but we must almost grant it unlimited powers to cover all that is claimed for it.

All that has been regarded as supernatural is surely obedience to natural law. We limit science to the few facts we have been able to formulate, but the unknown laws are compared to the known, like the sands of the sea in number. Everywhere we come against not only the unknown but the unknowable. The chemist in his research has never reached the ultimate atom and never will. The biologist is baffled in his attempt to wrest from nature the secret of what life really is. With the clearer understanding of the operations of natural law also comes the spiritual perception of the infinite reality, a closer relation of the finite man with the infinite God.

"Speak to Him thou for He hears,  
And spirit with spirit can meet  
Closer is He than breathing, and  
Nearer than hands and feet."

The religious instinct is deeply implanted in human nature and varies only in expression according to the development of the individual.

The recognition of the Universal Mind, the source of all supply, material as well as spiritual, will eventually bring us to a fuller understanding of all phenomena that belongs to the psychic realm.

Lilian Whiting says: "There is no possibility of doubting that humanity is on the threshold of a life so much higher and more potent than the present that to enter on its realization will make a new heaven and a new earth. The change will be as great as that from the grub to the butterfly. Humanity will find its wings. Mental and psychic power will assert their sway. The entire scenery of life will be transformed. Unsuspected stores of energy will be liberated. Mankind will live in exaltation and enthusiasm. There will be abounding life, not plodding existence. Life will then be what Emerson says it should always be—an ecstasy. The psychic transformation that is drawing near will give far more wonderful results than any of the splendid conquests of science in the past."

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#### The Joy of Work.

None but the fully occupied can appreciate the delight of suspended or rather of varied labor. It is toil that creates holidays; there is no royal road—yes, that is the royal road—to them. Life cannot be made up of recreations: they must be garden spots in well-farmed lands.—*Mrs. Gilbert Ann Taylor.*

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#### A Weak Heart.

Doctor: You mustn't stay out late at night.

Patient (a married man): Is the night air bad for me?

Doctor: No; it's the excitement after getting home that hurts you.

## THE SOMETHING WITHIN.

BY WILLIAM WALKER ATKINSON.

There is in each of us a potential Something, pressing forth for expression and growth in the direction of ultimate Good—casting off sheath after sheath in its progressive development and unfolding—impelled by the impulse imparted by the Primal Cause—attracted upward by the Absolute.

Failing to understand this impulse of the growing Something—seeking relief from its steady pressure—we look upon it as an intruder, and instead of allowing it to develop and grow naturally, we endeavor to kill it, or to train its growth after our own petty notions. We fail to see that this Something is like unto the plant which grows on steadily and surely, from seed to blossom, until its potentialities are fully expressed. We do not realize that this Plant of Life should be allowed to grow as does the lily, freely and without restraint, unfolding leaf after leaf, until the plant stands in its complete beauty, crowned with its divine flower.

We would train the plant into some fantastic shape—dwarf it as the Chinese do the oak, that it may become the pretty ornament of the parlor instead of the noble monarch of the forest. We would have it grow *our way*, not according to the law of its being. We fancy that we know what is best for it, losing sight of the fact that deep down in the subconscious depths of its being reposes that which directs its every effort toward the Good—forgetting that its attraction toward the Absolute is drawing it steadily and irresistibly in the right direction.

We forget that the plant will fulfill these impulses so long as there remains in it one atom of life. The seed in the ground will express itself in its little shoot, often moving weights a thousand times heavier than itself in its efforts to reach the rays of the sun. The sapling may be bent and confined to the ground, but its branches, following the laws of its being, will instinctively shoot upward. Restrict the growth of the plant, if you can, but nevertheless it will move along the lines of least resistance and grow toward the sun, in spite of your efforts.

And so it is with the Plant of Life—the Something within us. We are afraid to allow it to grow according to the laws of its being, but wish to model it and shape it in accordance with the theories of ourselves or others (more frequently the latter, for most of our ideas on the subject are borrowed). We seem to imagine that the Intelligence that thought the plant into existence did not understand its business, and we are afraid that without the assistance of our mighty intellect the poor thing will grow into a misshapen and unsightly thing. We would alter the shape designed by its Maker, and would twist it into the form approved of by the passing fashion of the hour. We would substitute for the beauty and symmetry of Nature, our own fantastic ideas of form.

But like the plant, this Something of ours will not submit to the confining bonds—will not conform to the false standards which we would set up for it. Submitting as long as it must, it stores

up reserve strength day by day and keeps up a continuous steady pressure in the direction of its desire, and some day, by supreme effort, it throws off the interfering obstacles, and, obeying the laws of its being, again grows towards the sun.

Life is growth. It moves along, pressing this way and that way, along the lines of least resistance, drawing to itself that which it needs for its complete expression and growth, using this thing and that thing today, and discarding them tomorrow after they have served their purpose—after their helpful qualities have been extracted. It assumes many forms in its growth, discarding sheath after sheath as outgrown. Any attempt to compel it to retain a sheath, which has become outgrown, will cause its life nature to revolt and, in the end, with a mighty effort it will burst forth, tearing the confining sheath into fragments. This Something may be restrained temporarily, but its growth is as sure as the rising of tomorrow's sun, and its attempted restraint only results, in the end, in a violent assertion of its right to unfold and develop according to Law.

When we finally come to realize that Life has a meaning—that we are here for a purpose—that the process of spiritual evolution is being expressed in us and through us—that our growth is in accordance with Law—that the Absolute understands its business—then will we cease to attempt to meddle with the Great Plan. We will then cease our futile efforts to mould to our absurd and arbitrary shapes that which is intended to grow in the beautiful form of Nature's designing. We will realize that the power which called into being this Life of ours, knew just what it was about—that this Power placed within

that Life the energy which is expressing itself in changing form and color, but which has but one real object—growth toward the sun. And when we realize this truth we will begin to have Faith, and will trust the Law to do that which is best to be done—will realize the folly of imagining that the weight of the Universe rests upon our shoulders. Some of these days we will awaken to the fact that ours is the conceit of the fly resting upon the mighty revolving wheel, imagining that the fanning of his wings causes the wheel to revolve. Some of these times the fly, tired with its exertions, will stop to rest for a few moments, when it will find that the wheel continues to revolve quite well, thank you, without its active assistance. We have been taking our little selves quite seriously, indeed. The Something within is moving steadily and surely towards its goal, and much of the pain of life comes to us by reason of our efforts to restrict it—our efforts to change its motion, direction, speed. It is a mighty aid to those who understand and move along with it—but woe unto those who get in its way and endeavor to obstruct its progress. If unobstructed, there is no friction—if interfered with, it manifests friction, which means pain.

This pain is the notice given us by the Law to the effect that we are obstructing the growth of the Life Plant, and if we are wise we will heed the warning. By conforming to the growth, we will find that there is little or no friction, and life begins to take on new pleasures. By cooperating with the Law, and moving along with it, we will find that things will "come our way" in a most unexpected manner. The Law is a good friend and helper, and is of the greatest

assistance to us if we but trust it to do its work well, in its own good way. We can use its growing force to aid us in our daily pursuits, if we will trust it and move along with it, but we must heed the first sign of friction and understand that we are in some way interfering with its natural growth. By living in accordance with the Law, instead of attempting to oppose it, we will find that we are guided in the direction of places, people and occupations best suited to develop us and to impart to us the experience needed to round out our lives. A realization of this fact, by those who have experienced it, has given rise to the saying "nothing ever happens." We find the teachers and helpers that we require, and they find us. If we need certain information, we will find it in some person or book, and will thus be placed upon the track of that which we seek.

The Law will sometimes accomplish its results in ways far different from that which we would have supposed to be the best, but after time has passed we can look back and will see that the way by which the results was accomplished was the best possible under all the circumstances. We may meet with some bitter disappointments, losses, sorrows, but in the end these things will be seen as good—will be seen as having been necessary to give us the experience needed—to round out our characters—to enable us to understand.

There are none who would be willing to part with the experience gained from even the most painful events of their lives. After say ten years have elapsed, no man would be willing to have the memory and recollection of his greatest pain eradicated, if at the same time he

would have to part with the experiences and knowledge which has come to him by reason of that pain. The pain and its resulting experience have become a part of us, and we are not willing to be robbed of our own.

And we will realize, in looking backward, that if we had been living in accordance with the Law in the past—if we had understood its workings—these very sorrows, disappointments, losses, would have been considered only in view of their ultimate good, and the very sting of the pain would thus have been removed. When we learn to regard the pain of today as we now do the pain of ten years ago, we may feel that we are beginning to understand something of the operation of the Law of Good. And when we reach this stage, we will find that the pain is no longer *pain*, but only a form of Good. When we cease to cause friction, friction no longer exists for us.

The lessons of life *must* be learned, sooner or later. It depends upon us whether they shall be forced upon us, in spite of our resistance, with much pain, or accepted by us, understandingly, with knowledge. In one case, we will have the pain which comes from opposing the Law; in the other, we will learn the lesson equally well, without the pain of the birching. *The lesson must be well learned in either case.* Choose your method.

Now, I do not wish to be understood as meaning that we should simply fold our hands and wait for the Law to bring all things to us without any labor on our part. Try this way, though, if you like, and see how quickly the Law will rap you over the knuckles to remind you that a task is set before you. The proper way is to take up the task that lies nearest



your hand (and some task is *always* there) and do it well, with the knowledge that the task has been placed there in accordance with the Law. If the task is not to your liking, you will know that that is the very reason that it has been placed before you—you have a lesson to learn from it. When the time comes for a change, you will find a strong desire for a something else full-grown within you. Now is your chance. Trust to the Law to aid you in working out your desire. The desire is there in accordance with the Law—its very existence is a promise of its fulfilment. With the aid of the Law, you will work out your desire. It is true that when you attain the object of your desire, it may not be just what you had thought it—may not be at all what you want. Well, what of that? You have learned the necessary lesson—have lived out the desire and will now out-live it. Something else will take its place. And you will be surprised at the way that Law has brought about the accomplishment of your desire. You will learn another lesson in this.

When you have learned to work on, merrily—doing your best—living out each day's life—with Faith and Trust, Confidence and Fearlessness—accepting the development of each day as meaning ultimate Good—seeing and *feeling* that the Law of Good is in full operation—being willing to accept whatever it may bring you—then, and not until then, good friend, will you begin to know what LIFE is.

What has been said is but a faint hint of a mighty Truth, which nestles in the bosom of the esoteric teachings of all religions—in the philosophies of the Orient and of ancient Greece. You will find it in the songs of the poets—in the

writings of the mystics. The advanced science of this age touches it without recognizing it fully. It is not a thing that can well be conveyed by words—it is not easily comprehended by purely intellectual processes—it must be *felt* and lived out by those who are ready for it—those for whom the time has come. It has been known to the Few throughout all ages and in all times. All races have known it. It has been handed down from teacher to pupil from the earliest days. It is that Truth which Edward Carpenter refers to when he says:

"O, let not the flame die out! Cherished age after age in its dark caverns, in its holy temples cherished. Fed by pure ministers of love—let not the flame die out."

It is difficult to convey even a hint of this Truth to any but those who are prepared to receive it. To others it will seem to be the veriest nonsense. As Emerson says:

"Every man's words, who speaks from that life, must sound vain to those who do not dwell in the same thought on their own part. I dare not speak for it. My words do not carry its august sense; they fall short and cold. Only itself can inspire whom it will \* \* \* Yet I desire even by profane words, if sacred I may not use, to indicate the heaven of this deity, and to report what hints I have collected of the transcendent simplicity and energy of the Highest Law."

Many who fail to understand, nevertheless find it difficult to escape it. It seems to create a desire which causes a spiritual unrest until more light is received. Walt Whitman had this in mind when he said:

"My words will itch in your ears till you understand them."

If you prefer to try to solve the Problem of Life—the Riddle of the Universe—by scientific investigation, by exact reasoning, formal thought, mathematical demonstration—by all means follow this method. You will be taught the lesson of the power and the limitations of the human intellect. And after you have traveled round and round the circle of thought and find that you are but covering the same ground over and over again—after you have run into the intellectual *cul de sac*, the blind alley of Logic—after you have beaten your wings against the cage of the Unknowable, and fall exhausted and bruised—after you have done all these things and have learned your lesson—then listen to the voice within, see the tiny flame which burns steadily and cannot be extinguished, feel the pressure of the growing Something *and let it unfold*. You will then begin to understand that as the mind of Man developed by slow stages from mere sensation to simple consciousness; from simple consciousness to self-consciousness (in its lower and higher degrees) so may there be a consciousness, higher than we have heretofore imagined, in store for Man, which is even now beginning to manifest itself. You may then understand that there may be an Intelligent Faith which *knows*, not simply believes. These and other lessons you will learn in time. And when you have reached the stage where you *feel* the promptings of the Higher Reason, and live in accordance therewith, you will say with Carpenter:

"Lo! the healing power descending from within, calming the enfevered mind, spreading peace among the grieving nerves. Lo! the eternal savior, the sought after of all the world, dwelling

hidden (to be disclosed) within each  
\* \* \* \* O joy insuperable."

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### The Difference.

The longer I live, the more I am certain that the great difference between men, between the feeble and the powerful, the great and the insignificant, is *energy, invincible determination*,—a purpose once fixed, and then death or victory! That quality will do anything that can be done in this world; and no talents, no circumstances, no opportunities, will make a two-legged creature a man without it.—*Buxton*.

---

### Capable Physician.

Billyuns: Do you find that it pays to hire a physician by the year?

Rockingham: Well, it paid me last year, all right. Our doctor has kept my wife's mother in California for her health during the past fifteen months, and I'm seriously thinking of raising his salary.

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Large results have their birth in that steady calm concentration of a composed mind. Restlessness only brings forth small and petty creations.—*Fred Burry*.

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# SUGGESTION

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## A FEW MORE FABLES.

### The Man with Executive Ability.

There was once a Man who had Executive Ability. That is to say, he could Execute. The people upon whom he executed did not have Executive Ability, hence The Man Who Had was called upon to do their Executing for them. This man lived upon the banks of a Mighty River. So did the Others. One day there came a Great Flood, which washed away a goodly supply of logs from the lumber camp of some man (whose name doth not appear) who liveth somewhere away up the Mighty River. The Man Who Had, and the Others, gathered upon the banks

of the Mighty River to watch the logs come down. Then spoke up the Man to his companions, saying: "Art any among you wanting employment?" And the Others answered, speedily, "Yea, even so. We art all wanting employment. What wouldst thou we should do?" And the Man answered, saying: "I will give ye all employment in gathering up for me the floating logs. And I will pay ye a good wage." And the Others answered: "What wage wilt thou pay unto us?" And the man said unto them, "I will pay ye one-half of all the logs which ye shall bring unto me." And the Others said: "The

wage is ample. For him shall we labor this day." And forthwith they plunged into the Mighty River, and by dint of hard work and good swimming they brought unto the Man many fine logs, and heaped the same up into a mighty pile. Now when the logs had ceased coming down the Mighty River, and the Man and the Others saw that the supply had failed to keep up with the demand, the Man gathered them together saying: "The time for payment is at hand." And he directed the Others to separate the pile of logs into two piles, one of which was that of the Man, and the other that of the Others. And the Others were well satisfied with the result of their day's work. And they began to discuss among themselves how they could realize upon the goodly supply of logs which they had received in payment. And they could not agree one with the other. And the Man, taking pity upon them, said: "I will give ye money for your logs, and will thus save ye the trouble and expense of hauling them to market." And the others said: "Yea, let us sell unto him, for ready money is better than logs away from the market." And the Man bought from them the logs, giving unto them silver of the Realm, of the value of about one-half the market price of the logs. And he thereafter hired a few of the Others, at a small wage, to carry the logs to market, where he realized the full price thereof. And all were satisfied and felt proud of the Man who had Executive Ability, who so kindly furnished labor to the unemployed. And the Man was well satisfied with the role of public benefactor, and also was he well satisfied with the proceeds of the logs. (As to the man who had *cut* the logs, we cannot speak, for he hath not been heard from even unto this day.)

#### MORAL:

Blessed is he that can Do, for there art many anxiously waiting to be Done.

#### The Man with the Soup Stone.

And the brother of the Man Who Had Executive Ability, also knew A Thing Or Two about Human Nature. One day he was afar from his domicile, and having parted company with his supply of the Wherewithal, and being sorely afflicted with a Ravenous Appetite, with nothing in sight to appease it, he bethought himself of a means whereby he might Get Outside of a supply of nutritious food, and at the same time accumulate a little of the Root of All Evil. So he provided himself with a fine, plump, clean, white stone. And, approaching a promising looking farm-house, he besought the Good Housewife to allow him the use of her fire and soup-pot, whereby he might be able to prepare for himself a pot full of delicious soup, by means of the Magic Soup Stone, that had been handed down in his family for generations. The Housewife readily consented, for great was her curiosity, and soon had the pot bubbling over the fire. And the Man, dropping the stone into the pot, began to stir away in deadly earnest. After a bit, he tasted, and remarked that everything was going along finely, but that a little salt was needed to give it a flavor. And the Housewife hastened to give him the salt, and likewise a little pepper. Stirring away, and occasionally tasting the soup, the Man suggested that a few vegetables would improve the soup very much indeed. The curious and good natured Housewife gladly added the vegetables, upon the man promising to give her half the soup in payment thereof. She was fond of Bargains, was that Woman, and knew one when she saw it,

for had she not been to Chicago and seen her city sisters scrambling at the Bargain Counter for goods selling at 79 cents, "marked down from \$4.25?" She had. And the chance of getting a half-pot of soup, for only a few vegetables, appealed to her Bargain instinct. And the man kept stirring away. And after a bit, looking around, he said: "I see that you have some meat intended for dinner. Now, you have been very kind to me in letting me use your fire and pot, and in return therefore I will let you boil your meat in my soup." And the woman, seeing another chance for a Bargain, handed him up her bit of meat to boil in his soup, thinking at the same time that the flavor of the soup would improve the taste of the meat. And the soup was boiled, and with it the meat. And the Man and Woman, and the Woman's family, dined sumptuously upon the Man's soup and the Woman's meat. And the heart of the Woman yearned for the possession of the Magic Soup Stone. And the Man, after making that which the unregenerate would call a Bluff (yea, several of them), sold unto the Housewife the Magic Soup Stone, for the small and insignificant sum of five silver dollars of the ratio of sixteen to one. And the Man departed, and with him the dollars. But the housewife and the Soup Stone remained.

And the Man, in after days, remembering the experience of the Soup Stone, started in the manufacture of Patent Medicine, guaranteed to cure Dyspepsia and many other ills to which people think the flesh is heir. His Patent Medicine consisted of vile-tasted colored water, but the patient was instructed to *take plenty of exercise, practice deep breathing, drink two quarts of water a day, abolish fear, and maintain a cheerful frame of mind,*

being told that these things "materially increased the efficiency of the medicine." And many bought the medicine and were cured. And the man waxed rich and fat. And he often dreams of the Soup Stone of his youth, and the Patent Medicine of his old age. They are Two of a Kind.

#### MORAL:

Nothing plus Some Things, equals Everything.

#### The Napoleon of Finance.

There was once a Napoleon of Finance. He lived in a small town. There were but limited opportunities for him to Napoleon in the small town, but he made the best of his hampering environment. He did many things to demonstrate his right to the title, and many tales thereof are still related to the young of that town, in order to inspire them with a desire to emulate this Pride of the Village. It is told of him that one day he visited the village Grocer, and, after eating about a quarter's worth of crackers and cheese, he told the Grocer to put up a dollar's worth of coffee. The Grocer did as bidden, and soon the Napoleon had the package in his possession. Then, after a moment's deep thought he turned to the Grocer, saying: "I was mistaken, Good Grocer, I wanted a dollar's worth of flour, not a dollar's worth of coffee." And the Good Grocer brought a dollar sack of flour and handed it to him, the Napoleon then handing the Good Grocer back the sack of coffee. The Napoleon started for the door, but the Good Grocer called after him: "Hearken, friend, thou hast not paid me for my flour." And the Napoleon, looking grieved, replied: "But, friend, I gave thee my coffee for thy flour. It was an even swap." But the Good Grocer, somewhat confused, said: "But, friend, thou

didst not pay me for the *coffee*." Whereupon the Napoleon of Finance replied: "Pay thee for the coffee? Nay, nay, good friend, of course I did not, for I have not thy coffee, thou hast it in thine own keeping. Wouldst thou expect me to pay for what I hast not? Fie! Fie! thou wouldst be like unto the wicked men of Chicago on the Board of Trade, who buy and sell what they have not." And the Good Grocer waxed sad, and saw not the point, for what knew he of High Feenawnee. And after the Napoleon of Finance had absorbed all of the surplus wealth of the village, he departed for the City of Winds, where he is now one of the leading men in the Gold Brick industry, with interests in several Green Goods factories. He is also a backer of a leading Spirit Slate Writing enterprise.

MORAL:

Genius rises superior to Environment.

The Boy.

There was once a Boy, for whom his parents had paid many dollars for Absent Treatments for Success. The Treatments took effect, and the Boy was started on the road to Success. One day he gathered together two of his Companions, saying unto them: "Fellers, I've got a cent. Now each of youse fellers git a cent, and we will go into partnership on a three-cent cigar." And his Companions did as directed, and produced a penny apiece. And the three-cent cigar was purchased. And the Boy Who Had Been Treated For Success began smoking the firm cigar. After a while the companions asked, anxiously: "Say, where do we come in?" And the Boy Who Had Been Treated For Success, answered, decisively, "Way, I do the smoking and you do the spitting."

MORAL:

Nothing Succeeds like Success.

A Correction.

The article in the editorial columns of September SUGGESTION, entitled "To See or Not to See," was practically spoiled by an error on the part of the printer, who omitted one line of the article, replacing it with a duplicate of another line. The error occurred in the last paragraph of the article (page 124). In order that our readers may understand just what Mr. Austin said, we herewith reproduce the said paragraph. It should read as follows:

I am ready to testify any day that the questions and blank paper in the sealed envelopes and the slates in which they were securely tied were never out of my possession for a moment during the sitting. No mortal hand touched that paper in the envelope from the time I enclosed it in the sealed envelope until I opened it to find the messages. *Who wrote those letters?*

About "Suggestion."

The November number of this magazine will contain another installment of Mr. Krebs' popular article, entitled "The Frauds of Spiritualism." Having finished with the Bangs Sisters, he will take up another celebrated medium, and will relate his experiences with him. These articles have attracted much attention, and have been quoted both in this country and in Europe. The forthcoming installment is as interesting as those which have been printed, and there will most likely be a large demand for the numbers of the magazine containing it.

Beginning with November, we will add two new departments to the magazine. The first of these will be an "Inquiry and Experience Department," in which Dr. Parkyn will answer the inquiries of subscribers, regarding the treatment of disease by Suggestive Therapeutics. This department will soon become one of the

principal features of the magazine, and will be most valuable to the practitioner as well as the general reader. Our subscribers are invited to send in their inquiries at once.

The second new feature will be a "Clinical Report Department," in which Dr. Parkyn will give reports of interesting cases treated at the clinic of the Chicago School of Psychology—the diagnosis, treatment and result being given in full. This new feature will undoubtedly meet with the unqualified approval of the readers of this magazine.

We have tried to keep SUGGESTION up-to-date, and will endeavor in the future to give to its readers the latest and best information on the subjects to which it is devoted.

## BOOK REVIEWS.

*The Diseases of the Respiratory Organs, Acute and Chronic* by William F. Waugh, A. M., M. D., forms part of the author's forthcoming treatise on the Practice of Medicine. The author has presented the subject in as condensed form as possible, giving the modern views without discussions or matter of historical interest alone. The sections devoted to therapeutics contain much that is new to many, including a wide departure from the classic methods. The author claims that the use of the new therapeutic agents, accurate, uniform and certain, fully justifies the brighter prognosis in the maladies treated of in this work. Dr. Waugh is professor of practice and clinical medicine in the Illinois Medical College, and is also the editor of *The Alkaloidal Clinic*, one of the leading medical journals of the country. His reputation is a sufficient guarantee of the value of this little book, the

contents of which will fully justify the expectations of the reader, who, knowing the author, has looked forward to obtaining much information and profit from its perusal. The book contains nearly 250 pages of valuable information, the first part dealing with acute diseases, and the second part with chronic diseases. It is interleaved for supplemental notes, and is bound in beautiful green cloth, gold lettered. The publishers offer to refund the money of any purchaser who is not satisfied with this book. Price: \$1.00. Published by The Clinic Publishing Company, Chicago.

### *National School of Osteopathy.*

The National School of Osteopathy, 4000 Cottage Grove avenue, Chicago, have just issued a new prospectus, which, together with "a lesson in Osteopathy" will be mailed to any person sending his name and address to the registrar. The prospectus is a neat book containing about thirty pages of interesting matter, fully illustrated, giving full information regarding the theory and practice of Osteopathy. This school has met with wonderful success since its incorporation, and numbers among its students persons in all parts of the world. The new prospectus announces a personal course in Osteopathy, in connection with a special course in Anatomy, Osteology, Physiology, Chemistry, Histology, Pathology, etc., to be given to students by a leading medical college of Chicago. Students also receive special instruction in Suggestive Therapeutics and Medical Electricity without additional charge. This attractive offer will doubtless be taken advantage of by many students. This institution also issues a comprehensive correspond-

ence course, at a reasonable fee, full particulars of which are contained in the prospectus. We advise anyone contemplating the study of this branch of the healing art, to write at once for a prospectus and other literature, for which no charge is made.

### Hypnotism as Pseudo-Christian Science.

This peculiar sect of self-styled Christians do not appeal to or champion the poor as did the Nazarene. Their mission is to the wealthy, and the regular practitioner has Christ's poor left to his share.

To sum up, there is but little science (and that misapplied) in the so-called Christian Science, and still less christianity. The Master himself, unless he has changed his style, would denounce them as hypocrites, using His name for mercenary gain—but the fact remains that a great many cures are performed under their ministration, and sometimes on patients the regular profession has failed to benefit; and here is where the clash comes between them and the doctor.

Mrs. Eddy, while acknowledging the power of suggestion, disclaims its influence in her system of treatment and states that she distinctly teaches her disciples to forbear manipulation or contact of any kind with their patients. This shows how little Mrs. Eddy has informed herself of the range and power of suggestion. I have patients under treatment to whom I never speak a word or make a pass. When they take their seat for treatment they immediately fall into a hypnotic state, because they expect this condition, and whether I touch or speak to them or not will affirm on waking that I gave them certain suggestions; these are memory echoes and are reproductions of suggestions pre-

viously given them, either in a former hypnosis or in ordinary conversation. You may talk to a patient before hypnosis and it will be impressed on his mind during the passivity of the sleep, or you may give him advice immediately after he comes out of the sleep and he will be more receptive than when numerous impressions through all the senses are crowding on his mind. Thus we can have pre-hypnotic, hypnotic and post-hypnotic suggestion and, in sensitives, either answer equally well.

Those who submit themselves to Christian Science treatment do so expecting to be healed. The passivity induced by relaxation and silent thought relieves nervous tension, this complete rest makes them feel better and this feeling fixes the idea that they are being cured. In the case of sensitives, hypnotic sleep is not essential to fix an idea; but the suggestive condition, i. e., fixed attention, is all that is necessary.—*Dr. J. T. McColgan, Wis. Med. Recorder.*

### Dynamic Power of an Idea.

Some physician makes use of this suggestive phrase—"the dynamic power of an idea," and, as an illustration of what is meant by this expression, the following incident is related. Not long ago a man in taking medicine was suddenly possessed by the notion that he had by mistake taken arsenic. His wife insisted to the contrary, but he proceeded to manifest all the peculiar symptoms of arsenical poisoning, and finally died. So certain was his wife that he had not taken arsenic that an autopsy was held, when not an atom of the poison could be found. Of what did the man die? Arsenic? No, of the dynamic power of an idea of arsenic.



Happily for humanity this dynamic power of ideas works constructively no less certainly than it does destructively, and an idea of health fixed in the consciousness and persistently adhered to would tend to bring about the best results. Over a hundred years ago, old John Hunter said, "As the state of mind is capable of producing disease, another state of it may effect a cure."—*Exchange*.

### Ungrateful.

The Doctor: Here I carried that patient through a desperate sickness, only to——

His Wife: Have him object to your fee?

"No; drop dead when he saw my bill."

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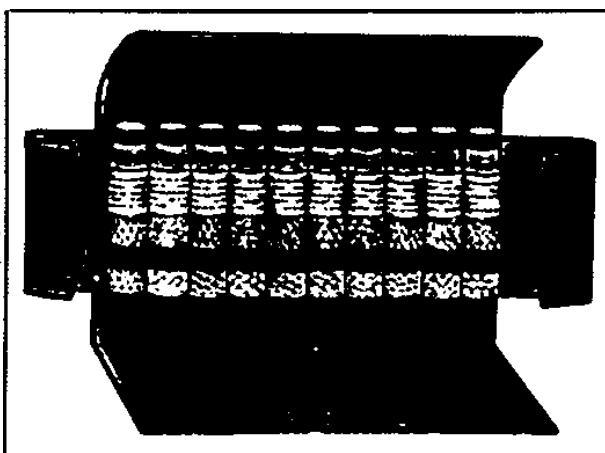
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